

RESIST NOT EVIL

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

OMEGA
Friday 26th April 1968

revised September 1973

Brethren, As it is,

- 1 1 Christ said: "RESIST NOT EVIL. BUT WHOSOEVER SHALL SMITE THEE ON THY RIGHT CHEEK, TURN TO HIM THE OTHER ALSO. AND IF ANY MAN WILL SUE THEE AT THE LAW, AND TAKE AWAY THY COAT, LET HIM HAVE THY CLOAK ALSO."
- 2 RESIST NOT EVIL.
- 3 Is this the action of a submissive victim, or of one who propitiates his persecutor?
- 4 By no means. This is the action of one who is invulnerable; one who does not need to defend himself against attack, because he does not feel threatened.
- 5 If such a person is attacked, he is aware of it, but it does not intimidate him.
- 6 If a man strikes him, he feels the pain, but the pain is no threat to him, nor does he feel reduced or humiliated or insulted. So he has no instinct to defend himself, to retaliate, to be avenged, to 'right' the 'wrong' which has been done to him.
- 7 He lives by the Universal Law: as a man gives, so shall he receive; and therefore he feels no blame and no hostility. Instead, not feeling the need to defend HIMSELF, he is in this case, more concerned with his assailant. So he invites him to strike again, if that will make him feel better.
- 8 In this way, by his own invulnerability, far from inviting further blows, which a retaliation in kind would almost certainly have done, he in fact prevents a downward spiral of mutual antagonism. He halts the cycle of blame and hostility, before it can begin. He may not at once eliminate the attitude of blame in his assailant, but he does not add an equal attitude, from his side, to feed the cycle.
- 9 The downward spiral of blame and hostility, which leads to self-destruction, requires pressure from at least two directions to maintain it; the pressure of blame. One person cannot either bring about or maintain such a spiral on his own. It takes at least two to create a conflict.
- 10 Similarly, if someone demands his 'pound of flesh', in the form of the coat off your back; if you feel vulnerable, you will feel deprived, humiliated, insulted. criticised, wronged; and you will want to defend your right to the coat. He, in his turn, will feel opposed by your resistance, and will press his claim harder. You will resist more vehemently. The spiral is in operation.
- 11 But if you do not feel vulnerable to his attempt to deprive you, you will possibly be more concerned with HIS sense of deprivation, which compels him to do this, and, as a result, you might offer him your cloak as well. Once more the spiral is halted before it can begin.

- 12 Such response to attack. is not calculated necessarily to make you any more loved. If already your enemy hates you, his immediate reaction to this kind of treatment, will probably be to hate you even more. But he will find it harder and harder to BLAME you; and therefore, eventually, his hatred and hostility MUST diminish.
- 13 By your non-resistance, you take away his justifications for attacking you, which are his chief weapons. Therefore you disarm him. And if you disarm him, not only do YOU benefit by the swift termination of his attack on you, but he also benefits, because by the Universal Law, whatever he does to you must in some form and at some time come back to him. So HE TOO is spared the negative effects which he might have inflicted on you.
- 2 1 RESIST NOT EVIL.
- 2 The benefit to an attacker, in being disarmed and thereby prevented from harming himself, is not the primary aim of this teaching. Christ was not speaking of altruism, but of the power of invulnerability. He was concerned here, not so much with the elimination of evil, but with the means of becoming invulnerable to it. He was not telling his disciples how to go about removing evil from the world - although if such a thing were possible, this would be the means of doing it - but how they could themselves be immune to its destructive effects.
- 3 Christ knew the effect of resistance. He knew that the best way to become susceptible to the power of evil, is to resist it; to defend oneself against it. He knew that if evil forces can intimidate a man, can frighten him, and bring him out in direct opposition against them, or make him try to run away and hide from them - both forms of resistance - then they have done their work. He becomes a slave to them.
- 4 TO COMBAT EVIL IN ITS OWN TERMS, TO TRY TO ESCAPE FROM IT ON ITS OWN LEVEL, IS TO BECOME ITS LOYAL SERVANT AND PROPAGATE ITS CAUSE.
- 5 Evil exists as a test for man; to see if he will play its game; to see if he will fear it, resist it, defend himself against it, flee from it, and thus become subject to it.
- 6 If he does this, he is lost. The power of evil has proved itself his master. Whereas, by accepting it for what it is, allowing it to be what it is, knowing it, and acknowledging its existence, he invalidates its destructive purpose, thereby rendering it harmless against him.
- 7 RESIST NOT EVIL. LOVE YOUR ENEMIES.
- 8 Again, not altruism, but the power of invulnerability; not part of the mechanics of 'doing good', but the essence of indestructability.
- 9 By 'loving' someone who sets himself up as your enemy, someone who comes out in direct opposition to you, someone who attempts to destroy you, you invalidate his destructive intentions towards you. You invalidate his need to blame, by not exchanging blame for blame. By resisting, by meeting his opposition on its own terms, you validate it, and thereby feed it, and probably increase it. But by accepting it, and making no move against it, you take away its validity, you starve it of justifications for its existence.
- 10 IF YOU RETURN HATE FOR HATE, THE HATRED INCREASES. IF YOU COUNTER HATE WITH LOVE, EVENTUALLY YOU MUST DESTROY IT.
- 11 Destructive intentions, like the power of evil, depend for their validity and effectiveness, upon the response of the person against whom they are directed. If that response validates

them, by resistance, they thrive and multiply. If it invalidates them, by acceptance, they die.

3. 1 RESIST NOT EVIL. ACCEPT IT, ACKNOWLEDGE IT, AND ALLOW IT TO MANIFEST.
- 2 But an acceptance and a non-resistance of evil, does not mean that we need necessarily always allow it to CONTINUE to manifest. If it is not required, and it is within our power to eliminate it, then we should do so; not by resisting it, in its own terms and on its own level, which simply aggravates it, but by overriding it, from another level altogether.
- 3 When Peter tried to argue Christ out of meeting His own crucifixion, Christ did not attempt to argue back. That would have been a resistance of evil in its own terms. He simply overrode the entire argument from another level, and said: "Get thee behind Me Satan!"
- 4 There are two valid responses to an attack. Both of them ultimately render it invalid.
- 5 The first is to respond to it as though it were not an attack; to 'love' what expresses hatred towards you, to give to what attempts to deprive you. This entails having no need to defend against the attack, feeling no threat from it, and therefore being able to give importance to another aspect of the situation, other than the attack aspect; for example the unhappiness of the attacker; his problems, his motives, his fears, his grievances.
- 6 The second valid response, is to counter~attack; not in defense against the attack, in its own terms or on its own level, but independently of it, and with conclusive effect. For although you may not feel personally intimidated or threatened, you may recognise a potential obstacle to something that requires to be done, and you may feel it right to remove that obstacle.
- 7 This validates the attack, not in its own terms, as a personal affront, but in far wider terms, as an obstruction to essential work that must be done. However it then withdraws the validation, by removing the obstruction.
- 8 In one move, a conclusive counter-attack says: 'You are a potential obstruction to what requires to be done ... You are no longer a potential obstruction to what requires to be done.'
- 9 For example: if a heckler becomes so vociferous, that a preacher finds it hard to make himself heard, although he may feel no personal slight or injury from the heckler's performance, he may nevertheless decide that the man must be dealt with. He does not then enter into an argument or a mutual haranging with him, which would simply aggravate the situation. He silences him, with a question, or a word, or just a look. He does not resist the obstruction, by meeting it on its own ground. He stands above it, and removes it.
- 10 But remember that an over-riding action against the ATTACK is what is required, not a DESTRUCTIVE action against the attacker. Your purpose is to PREVENT negativity, NOT to perpetrate it. Just as the purpose of justice is to make war on CRIME, not criminals.
4. 1 RESIST NOT EVIL. RECOGNISE AN ATTACK WHEN IT MANIFESTS, BUT DO NOT REGARD IT AS A PERSONAL THREAT TO YOURSELF.
- 2 And remember also that knowing this analytically is a good beginning, but ONLY a beginning. As long as an attack FEELS like a personal threat; as long as you FEEL intimidated; as long as you FEEL the need to defend yourself against it, or

escape from it; the evil has power over you. It is not enough to go through the motions of invalidating the attack aspect of a situation, whilst all your instincts are telling you to resist it.

- 3 If you FEEL defensive, if you FEEL blame, if you FEEL hostile or vengeful, it is an excellent first step not to allow these feelings to carry you headlong into a spiral of blame and antagonism. But it is ONLY the first step. Be aware that you still FEEL vulnerable. But at the same time increase your awareness that you ARE INVulnerable.
- 4 Learn the power of your own choice. It is someone else's choice whether or not he attacks you; but it is YOUR choice, and not his, whether or not his attack is effective.
- 5 Remember this. Keep it in your mind, in your consciousness. And the more you are attacked, the more you are opposed, the more people work against you, try to reduce you and lay you low, the more you will recognise its truth, not only with your mind, but with your essence. The knowledge will eventually become part of yourself. Then you will not only KNOW that you are invulnerable, but you will FEEL it as well.
- 6 IF YOU FEAR, ALLOW YOUR FEAR. BUT ALSO ALLOW TO HAPPEN THAT WHICH YOU FEAR. FOR ONLY BY DOING SO, CAN YOU DISCOVER THAT YOU HAVE NOTHING TO FEAR BUT GOD, WHOSE STRENGTH ALONE IS GREATER THAN YOURS.

5. 1 RESIST NOT EVIL.

- 2 And this applies to evil that comes from within, as well as to evil which manifests without.
- 3 If we resist the evil within ourselves; if it frightens us, and we hide from it, or try to suppress it, or pretend it's not there; we become vulnerable to its effects.
- 4 We cannot escape from ourselves; neither the good nor the evil in ourselves. Both are there, and must be accepted; seen, known, felt, recognised, understood, and 'owned' - in other words seen as part of ourselves, rather than as something separate and alien over which we have no control. Only then can we rise above the evil.
- 5 If we are frightened, horrified, ashamed, depressed, frustrated, or in despair, about the evil in ourselves, that too we must accept in the same way. It is PART of the evil; so feel it, know it, recognise it, and 'own' it.
- 6 But then, just as we can go above and beyond evil which tries to threaten us from without, by invalidating it as an attack and tackling another aspect of it, equally we can go above and beyond the evil which tries to threaten us from within. We can look for the intention behind it, the problem or the sense of failure from which it stems, the sin we feel we have committed which makes us want to punish ourselves, the difficulty we are about to face which makes us want to limit ourselves, in order to have a justification for failure. Something of this nature is behind the evil; and by finding it, we can rise above the evil.
- 7 And here too is the answer to the question of what move to make, if we DO feel intimidated and threatened by an outward manifestation.
- 8 In this case the evil within - the sense of intimidation - is reactivated by the evil without, and responds accordingly.
- 9 If we have latent fear within us, then certain situations will bring it out and make it manifest. That is evil coming from

within; and it must be tackled as such, before the outward circumstances which reactivated it, can be handled with detachment.

- 10 So when negative emotions arise, whether in relation to yourself only, or to other people, allow them, accept them.
- 11 Such acceptance does not force you to act in accordance with their dictates, if such action feels inappropriate. It simply allows you to see yourself more clearly, to know yourself more deeply and with more reality, and to understand yourself more completely.
- 12 And the second valid response to an attack, is as usable in relation to an attack from within, as it is in relation to an attack from without.
- 13 Counter-attack; not in defense against the attack, but independently of it, and with an equally conclusive effect.
- 14 For example; a negative reaction to a situation rises up within you. Feel it, recognise it, accept it, 'own' it. Do not pretend it's not there, or try to suppress it, or justify it, or blame someone else for its presence. Acknowledge it for what it is; evil, self-caused and self-created. Then eliminate it.
- 15 You have the power of choice over your own reactions; and no one can reduce it or remove it from you. Use that power.
- 16 Having acknowledged your negative feelings, don't fight them; simply override them. And replace them with positive feelings. And with your knowledge of the Universal Law, the positive feelings will include an instinct to give, whatever it is you wish to receive.
- 17 If you are dissatisfied, then you lack something; not a material object, but an abstract concept. You lack joy, a sense of fulfilment, a sense of purpose, serenity, contact; something of this nature. Give it.
- 18 Replace your dissatisfaction, whatever form it might take, primarily with a desire to give whatever you wish to receive. And give it.
- 19 In this way you can destroy all evil which manifests within you. You can say to it, as with an external obstacle: 'You are a potential obstruction to what requires to be done ... You are no longer a potential obstruction to what requires to be done.'
- 20 But first you must discover your power of choice. You must know the Universal Law. Then gradually it will become a part of you, so that you are aware of it, not only intellectually, but instinctively; so that you feel it, as well as knowing it.
- 21 Already you exercise this power of choice unconsciously. Such awareness will enable you to exercise it consciously. The power to be positive, consciously and deliberately, at all times, is yours.

So be it.

[SIGNATURE]

September 1973

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